Home Mission Echoes

"The Country for which I lifted up mine hand to give it to your fathers"

Entered at the Post-office, Boston, Mass., as second class mail matter, Jan. 9, 1897

Vol. X. APRIL, 1907 No. 4

THE TWINS

510 Tremont Temple Boston

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, Assistant Editor. Rev. Howard B. Grose has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

NOTE THE REMARKABLY LOW TERMS: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

HOME MISSION ECHOES will be sent to all subscribers until ordered to be discontinued, when all arrears must be paid.

All moneys and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of HOME MISSION ECHOES, 510 Tremont Temple, Boston, Mass.

O SAVIOR of the world, lift my thought into the breadth of Thy purpose. Save me from all narrowness of outlook. Let my mind be full of hospitality. Help me to remember and to pity the needs of others in less favored lands. Let all the nations praise Thee.

—Dr. Jowett.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

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Calendar Plan of Raising Money

ONE person who represents the year (12 months) pays 10 cents a month and selects twelve persons who are to represent the months; these pay the year 10 cents a month, and each selects four persons who represent the weeks; these pay 10 cents a month and each selects seven persons to represent the days, who pay 10 cents a month to representatives of the weeks.

This plan, which seems a little complicated at first sight, is very easy if one keeps in mind that each person is to pay only 10 cents a month ($1.20 a year), and also that the days pay their dues to the representatives of the week who solicits it, the weeks pay the representatives of the months, the months pay the year, who adds the full amount to her own gift. The result is $476.40 received in one year from the payment of $1.20 each from 397 persons.

WE are deeply interested in the Annual Report of the Rhode Island Baptist Mite Society, which came to our desk in February, too late for a notice in the March ECHOES. It contained an account of the Centennial Anniversary held Nov. 13, 1906, with a historical sketch by Miss Sarah C. Durfee, and a poem written for the occasion by Rev. H. M. King, D. D. Who can estimate the good accomplished through the one hundred years by this organization. It has been carried forward by one group of consecrated women after another through the century. We congratulate this oldest woman's society upon the completion of one hundred years of usefulness.

I HOLD it truth with him who sings
To one clear harp in divers tones
That men may rise on stepping-stones
Of their dead selves to higher things. —*Tennyson.*

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. X. APRIL, 1907 No. 4

THE twenty-ninth annual meeting of the Woman's American Baptist Home Mission Society will be held in the Old Cambridge Baptist Church, Cambridge, Mass., Wednesday and Thursday, May 1 and 2, 1907, beginning at 2 P. M. Wednesday and closing Thursday afternoon.

The Workers' Meeting will be held Wednesday morning, May 1st, at 10 A. M.

Simple meals will be served in the church at twenty-five cents a plate. Lodging and breakfast for all delegates from a distance. All delegates desiring such entertainment should apply before April 20th to Mrs. R. J. Adams, 42 Trowbridge Street, Cambridge, Mass.

As most of the delegates can reach home after the close of the meeting Thursday afternoon, entertainment will be provided for *one night only* unless it is distinctly stated in the application that entertainment is desired for *two nights*.

GRACE COLEMAN LATHROP, *Clerk*.

WILL all treasurers of Circles, and all people sending money to our Woman's Society send it directly to Miss Gertrude L. Davis, 510 Tremont Temple, Boston, Mass. Money-orders and checks made payable to any other officer have to be endorsed by them. This makes extra work for the treasurer, and often causes delay in securing the funds.

WE are pleased to receive $3 for the Alaskan Orphanage from the Sunday school of the Italian Church of Stamford, Conn. Miss E. I. Young is the teacher of the school, and she tells of one boy who earns $2.50 per week, who is the largest giver in the Sunday school. Five cents is his contribution for the missionary box every Sunday. His two little sisters not only pray in the girls' prayer-meeting, but also in the cottage prayer-meeting held in the homes for the mothers and grandparents. It is unnecessary to say that the mother of this Italian family is a strong Christian character. May God bless this Sunday school in Stamford.

IT is with deep sorrow that we record the death of Mrs. W. H. Palmer, who for many years was an earnest worker in our Home Mission ranks. While Mr. Palmer was pastor of the Jefferson Street Church, Providence, R. I., Mrs. Palmer was a member of the Executive Board of the Rhode Island branch of Home Missions. She was deeply interested in the Precious Jewels of Rhode Island, and did a great work in arousing interest among the little people and their mothers.

We can never forget her sweet voice, which she used so willingly in our women's meetings. She considered her ability to sing as a gift from God, and she used it for His glory.

Mrs. Palmer spent some time in Jackson College, Jackson, Miss., with Mr. Palmer, who is president of the Theological Department of Jackson College. Gentle, gifted, winsome, Mrs. Palmer made deep and abiding friendships, and her whole life was consecrated to the Master's service. We cannot understand why her earthly life closed so suddenly. The Master called and He had need of her. To her husband and children we extend our cordial sympathy.

WILL our workers who desire the services of Mrs. G. W. Peckham or Miss Mathilda Brown as speakers, please write the Corresponding Secretary concerning it. Miss Elma G. Gowen is the pastor's assistant at Tremont Temple, and cannot visit the Circles. Occasionally for special meetings she has been able to tell of her work in Cuba, but any such engagement is made through Mrs. Reynolds.

"If the wren can cling
To a spray a-swing
In the mad May wind, and sing and sing
As if she'd burst of joy; —

"Why cannot I
Contented lie
In His quiet arms, beneath His sky,
Unmoved by Life's annoy?"

Hartford, Conn.

THE prospect of work here is full of promise. I do not speak Italian, but get along nicely with the children and young people without it. They are either in our schools, or in business, and understand English quite well. The parents do not, however, and I can talk to them only through the children. This works well, but I am studying the language, and hope to be able to converse before many weeks.

I have a kindergarten for children from three to five years. It is not much of a school yet, since I have not everything to work with. It is a beginning, however, and it helps me to get into the homes as nothing else could. Then, too, it gives me a chance to uproot some of the superstitions that have been handed down to them. When they first come they cannot speak a word of English, but it is remarkable how quickly they learn. Last week a little boy came that was in this condition. He went home saying "Our Father" over and over again, and kept it up at home all the afternoon, his mother told me. He had learned that much of the Lord's Prayer. I have started a class in English for the women, and am delighted to see how much interest they take in this work. It is very unusual for Italian women to take to learning. It speaks well for the work done before my arrival, as well as for the class of people. This evening I begin teaching the men, and hope for great results from this effort. These classes are a means to an end. I have not begun yet, but I hope to, and am planning to have a New Testament lesson given at the close of each session by the Italian pastor. I have found this to be of great use in getting the Gospel into their hearts. I am also planning to have a choral class begin this afternoon. The Italians love singing, and so do I, so I sing the Gospel into their hearts. This, of course, is for the children.

The boys are hard to reach, but we hope to have a gymnasium and club rooms very soon. That is the only way we can attract them. Our Sunday school is small, but very good. I am helping the teachers in the visiting, as well as the class work. They are fine American girls and we get along finely together.

I find the Italians in Hartford to be of an unusual kind. The homes are better looking, and the people not as superstitious as some are. This no doubt is due to the fact that they have better education than most that come to our country. Their surroundings in Hartford are better than in most other cities that I have seen, and this no doubt has had its influence upon them. However, there is great need of evangelization among them, and the fact that they are more developed than we find them as a rule, makes the work of more importance and the opportunity greater. First and last they need the pure Gospel of Jesus. Then they need to be brought up to a higher life in their homes, as well as individually. The Italian is akin to the American in the spirit of freedom in both religious and national life. They come to our beloved land seeking both. My earnest prayer is that the time will soon come when they can come to our country and not find the same religious bonds awaiting them that they left their own country to get rid of. It seems to me that the hope of evangelizing them lies in the children, and I believe that the American missionaries have a great field for work among them. He cannot, however, hold the children. They are American, alive to our ideas, and very susceptible to training, especially in religious thought. They very soon forget Italian, and even their mothers have to learn English to be able to keep up with the children.

So you see, no doubt as you already know, the importance of American missionaries working with the Italian minister.

MARTHA ALICE CONAWAY.

58 *Church Street, Jan.* 24, 1907.

Commissioner of Indian Affairs Sends Friendly Letter to Indians.

A LETTER written by Indian Commissioner Francis E. Leupp to the Indians of each of the Five Tribes, is being circulated. In the language of each of the tribes the letter is being printed. The letter follows:

MY FRIEND: — You are in great danger of losing the land which you have chosen for a home unless you carefully follow the instructions which I am giving you. A great many men better educated than you are preparing to take advantage of your ignorance of the law and steal away from you every acre on which they can lay their hands.

From this time forward, sign no paper of any sort whatever without first consulting the nearest government representative with whom you are acquainted, and in whom you have confidence. I think you can safely go to any of the government teachers in your neighborhood for advice. The government inspector for the Indian Territory at Muskogee is always ready to answer questions and render help to Indians. Government officers generally scattered through the Territory understand their duty. Remember that the government is your best and perhaps your only strong friend in these days of difficulty. When a man approaches you with a paper to sign, unless you know that he is a government officer, always insist on having the advice of a government officer before signing. It will not do even to take the word of the man who brings you the paper that he is himself a government officer unless you know him to be such.

As to any papers you may have signed already, I will tell you what the law of April 26, 1906, says. It provides that —

Every deed executed before or for the making of which a contract or agreement is entered into before the removal of restrictions, be and the same is hereby declared void.

From this you will see that any paper affecting your rights to your allotment which you may have signed before the restrictions on your land were removed, is of doubtful validity; therefore pay no heed to any man who pretends that he has your agreement to a certain contract until you have consulted your nearest government friend.

Be sure, also, not to deliver your deed of allotment to any person. Hold fast to it yourself.

Your friend,

F. E. LEUPP,

Commissioner of Indian Affairs.

Ponce, Porto Rico

MY dressing-table is a piece of *mission furniture*, not, however, like the popular store-made article. It consists of a box draped with swiss. My wash-stand is of similar construction, but they are both very convenient, and with my nice white enamelled iron bed make the room look quite cosy. When I first arrived, housekeeping in Ponce seemed like living in a country summer home, and the place itself reminded me of a large village. But I am now well enough acquainted with conditions to know that I live in an enterprising city, and that our mission cottage is a treasure because of its pleasant rooms and quiet situation.

Mrs. Duggan is an adept in the art of home-making, and persons who appreciate homelikeness greatly enjoy visiting us. Americans who have been boarding in Porto Rican homes exclaim, "Oh, how nice this is," when they enter our sitting-room and see the pictures, the shelf with books, the couch and pillows, the tea-table, the table with books, magazines, and papers, and the inviting arrangement of chairs. The Porto Rican sala is almost invariably arranged with a centre table, four rocking-chairs placed two and two opposite each other almost in a square about the table; and other chairs in straight rows against the walls. The centre table is apt to be filled with small bisque and china ornaments and plaster of Paris parodies of dogs and cats often repose in nooks and corners on the floor or on the rail between the sala and the ante-sals.

In the humbler homes there is very little furniture, indeed the barrenness of some seems pitiful to me, but in all the homes there is neither barrenness nor stiffness in the welcome given the missionary visitor. The real courtesy of some of the people is remarkable amid their surroundings. Industry is another good quality I notice. Of course, it is not the *strenuousness* of the "States," but in their way the Porto Ricans as a rule are active and many of them are hard workers.

The natural beauties of the island are a delight to me, and as I look at them I think of the contrast between the works of God and the work of man. This especially impressed me one day in the La Playa district. It was Saturday afternoon, and the girls and boys of the industrial class had taken a nice patchwork quilt to a poor homeless invalid who is sheltered by one and another of kind-hearted people who take her in. And here I see another good quality of the Porto Ricans. An orphan child or an old person left without support always finds a friend or friends among those who have little to give, but give that little gladly. After the children had presented their gifts, as I could not join in the conversation in Spanish which was going on at the door of the house where the woman was staying, I stood at a little distance and enjoyed a magnificent sunset view. Clouds, golden and rose-hued over the sea, snow-white and gray over hills and mountains. Groups of cocoanut palms with long slender trunks tipped with graceful foliage. Bright green fields of sugar-cane. The dwarf-like growth of plantain-trees with their beautiful long leaves fringed by much contact with winds. And the river reflecting like a long narrow mirror the hues of earth and sky. My immediate surroundings made the scene more wonderful by contrast. Little houses patched together with old boxes and any kind of board. Naked children running about among the lean mongrel dogs, the chickens, the ducks, the goats, and the swine, and refuse lying all about. The chickens and goats

CHRISTMAS TREE IN SANTIAGO IN 1905

CUBAN CHILDREN IN SAN VICENTE

seem as much at home in the house as out of it in some places, although they are supposed to find living room in the small space under the house, I believe.

Where the river and the sea are near the very doors there is not much excuse for lack of cleanliness, but in some places water has to be carried quite a distance, and the wonder is that the little homes can be kept as clean as they are. Iron bedsteads and wire mattresses are beginning to take the place of the native cotton cloth bed, and it is pleasant to see the neatness with which many are kept. Education and Protestant mission work are helping Porto Rico to shake off the degeneracy which is apparent in many ways, but the process is slow.

I am sorry the finances of the Board will prevent your visit to the island. It would be a great pleasure to welcome you here in Ponce, and I know all of the missionaries would be glad to see you. ALICE A. SHOREY.

January 21, 1907.

CHURCH IN GUANTANAMO, CUBA

Santiago de Cuba

THE holidays have come and gone, and I am now hard at work again. I opened school on the 2d, but did not have full attendance until this week.

My work was very successful for the month of December. I had written examinations the last week, and was highly pleased with most of the papers. This was very encouraging to me. My attendance last month was also very good. I helped drill the children for the Christmas entertainment, but was not present for it, as I spent the holidays with my brothers in Guantanamo. I heard the children did very well. We had a nice tree and many a little heart was made glad that night. On Christmas Day a few of our girls visited the hospital and the homes of the poor, and distributed money among them, which had been collected for that purpose.

Our attendance last month at preaching averaged about 150, and at Sunday school sixty-five. Seven of our young people have accepted our Lord and followed him in baptism.

We are to begin a series of meetings here soon and expect great blessings. I do not find the people here as fanatical as those of Mexico. The trouble here is their great indifference.

You do not see the beautiful parks and flower gardens here that they have in Mexico. The climate and soil is good, so why can't they have them? Because they do not wish to trouble with them. It is a great task to get the children to study, and to keep their attention while you are teaching. There is much to be done. May the Lord give us strength and wisdom to do it.

I enjoyed my visit to my brother very much. The work there is getting along nicely, the services are very well attended, and much interest is shown. They have begun now a series of meetings. My brother writes there were nine stood up last Friday night for prayer. Sunday night three were baptized; one was my brother's son.

January 9, 1907. MAGGIE HOWELL.

The Gethsemane of Life

FOR every one of us, sooner or later, the Gethsemane of life must come. It may be the Gethsemane of struggle and poverty and care; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by the death-beds of those we love; it may be the Gethsemane of remorse and well-nigh despair of sins that we will not, but which we say we cannot, overcome. Well, in that Gethsemane — aye, even in that Gethsemane of sin — no angel merely, but Christ Himself, who bore the burden of our sins, will, if we seek Him, come to comfort us. He will if, being in an agony, we pray. He can be touched, He is touched, with the feeling of our infirmities. He, too, has trodden the winepress of agony alone; He, too, has lain face downward in the night upon the ground, and the comfort which then came to Him He has bequeathed to us — even the comfort, the help, the peace, the recovery, the light of hope, the faith, the sustaining arm, the healing anodyne of prayer. — *Dean Farrar.*

CONSIDERABLE attention was given Alaska affairs during the last session of Congress. Twenty-four bills were passed and became laws. A number of these bills were for the benefit of railroad construction, which is going forward with great strides. Within a few years a network of roads will cover the territory and the days of the dog team will be gone forever.

WE give an extract from a letter from the librarian of Spelman Seminary.

The magazines are read and enjoyed, especially by the older girls. Altogether the library is an important factor in their education, for many of the girls have never had any magazines or books in their homes, and have not formed the habit of reading. Many have never thought of spending their leisure time in any better way than in idle gossip. Like most people in Southern climes, they are talkative and sociable, and that trait has its good side. But

CLAUDIA WHITE, AUGUSTA, GA

they can never be a people of refinement and culture unless a taste for literature is developed and the reading habit cultivated. They need, too, the refining influence of beautiful paintings and statuary. With all its genius for music, the negro race has shown very little poetic talent and almost no appreciation of art. It is nothing unusual to find pianos and organs and other musical instruments in the homes of even the poorest, but it is rare to see a really artistic picture. While this appreciation of the beautiful is awakened and developed to some extent by the reproductions of celebrated paintings in such magazines as the *Century* and *Scribner's*, every school of this character should have some works of art in the halls and library, if it cannot have an art gallery or mural paintings like those in some of the handsome school buildings in the North.

I am going to send you a photograph of Miss Claudia White, the daughter of Dr. W. J. White, of Augusta. For eight years she was our assistant librarian, and she made a fine librarian, for she was a great reader, a notable exception to all that I have been saying about the reading habit among the colored people. And her culture and refinement show the result of her extensive reading. She is a graduate of our college department, and also of our teachers' professional training course. For two years after her graduation she taught in Spelman, and is now teacher of English and German at Haines Institute, Augusta.

Our dear Miss Grover has been very ill during the past ten days. She had pneumonia and for several days she was not expected to live. The day of the crisis came on the twenty-fourth anniversary of her first arrival at Spelman Seminary, so on that day the teachers presented her with a lovely bouquet of white roses, and Miss Giles and the rest of the family at the Cottage gave her some pink ones. On the following day the doctor said: "She is out of danger now; God has been very good to you."

CLARA H. DENSLOW.

Florida Baptist Academy

THE Florida Baptist Academy was begun in the spring of 1892, fourteen years ago, at Jacksonville, Fla., by the colored Baptists of the State. At that time, the Baptists were trying to do all their work in a small town, remote from the centre of trade and travel, and where local sentiment was by no means favorable to the work. The establishment of the school at Jacksonville won the hearty approval of both races, poor colored washerwomen pledging and paying as much as $25 each towards the purchasing of land and erection of a school building. Students poured in from every section of the State; some who had no money walked to get here. From the first, therefore, until this hour, the demand from those who desire to come and work their way, having no means, is simply overwhelming. And this crowding is the more noteworthy when it is known that our accommodations at that time were simply wretched; *e.g.*, our main building (105 x 42 feet, three stories high), then not more than half finished, had only one flue, and a single stove for heating the entire building, and this, too, during the coldest winter, '94, Florida has had for the past twenty years. In those days our girls did all of their laundry work out-of-doors, with only the sky for a shelter. To-day our laundry conditions are slightly improved, but far from ideal. Only a few days ago, a visitor, in commenting upon the inadequacy of our laundry equipment, declared, "It is wretched." And yet, as we look back on the past years, we find ourselves exclaiming in the language of the Lord's servant, Samuel, "Hitherto hath the Lord helped us."

Last year the Lord put it into the hearts of friends to purchase for us a valuable tract of land, absolutely essential to the permanency of the school in its present locality, which land, if purchased to-day, would cost the institution almost twice the amount paid for it last year. From the same friends came the bulk of the money for the erection of a dormitory for boys. For this building, we have been praying and working for fourteen years. The total enrolment for last year, including night school, was 450 students. All of the sixteen teachers last year worked for very small salaries, one of whom (the books and reports rendered the A. B. H. M. Society verify this assertion) received not one penny for

last year's services, except board and lodging. This year we have a faculty of eighteen teachers, and besides literary subjects are giving instruction in sewing, millinery, cooking, laundering, general housekeeping for girls, and carpentry, gardening, blacksmithing, and wheelwrighting for boys.

While the Academy has emphasized the fact of doing and of teaching the boys and girls to carry their knowledge around in their hands as instruments to raise up and benefit those with whom they come in contact, and while the Academy aims to teach the young people to make a living for themselves and those dependent upon them, thus helping the world by living object-lessons of self-help, it has striven to put great stress on Christian living, Christian ideals. During these fourteen years of its existence, the Academy has enrolled on an average yearly three hundred young men and women coming from every part of the State of Florida and south Georgia. While many of these young people have not remained long enough to finish their course, yet those who have come even for a short while have gone back to their several communities as teachers, preachers, Sunday-school workers, home-makers, and a few are doing proficient work in Northern homes. The Bible is taught as regularly and systematically as any subject or text-book. This, perhaps, explains the fact that almost every unconverted student, coming to us and remaining throughout the term, returns to his home a Christian. We greatly rejoice in the fact that the Lord has graciously blessed us with the outpouring of the Holy Spirit. During the "Week of Prayer," January 6-12th, there were fifty conversions. Every student boarding within the institution is now a professing Christian, and in the whole school, numbering over three hundred pupils (above the third grade), there are less than a dozen pupils not professing Christians.

SARAH A. BLOCKER.

The Indians' Christmas

AT the Indian Mission, three miles south of Hobart, last night, the Kiowas held their Christmas festivities, and a pleasant affair it was for the Indians and spectators alike. The Kiowas were present in large numbers and the Christmas tree, beautifully decorated with pop-corn and laden with useful presents, presented a pleasing scene to the eye. It was a delightful occasion for the tribe of the Kiowas, who entered thoroughly into the spirit of the festival. The evening program was opened and closed by singing "The Kiowa."

The exercises were under the direction of Rev. and Mrs. Hicks, who spared no efforts to make the celebration a happy one for the Indians. The selection of remembrances were chosen with a view of serviceability and in many instances were very beautiful. Their sense of humor was shown on several occasions, however, when certain Beau Brummels of the tribe were made the subjects of practical jokes. Many of their "pale face" friends were remembered too, those in Hobart having received gifts off the tree being Postmaster and Mrs. English, Thomas Connor, and Joseph Cline. No few neighbors and friends of the Kiowas were handsomely remembered, also. Most all the Indians brought their tents and tepees, and slept on the campus during the night. The celebration of the Christmas festival seemingly brought delight to all the members of the tribe who came to participate in the event.

Rev. and Mrs. Hicks are deserving of much praise. For years they have given their life in missionary work among the Indians, and to them is due the credit of greatly ameliorating their race. They are earnest and consistent in their work, and through their efforts the Indian has become a better citizen under their influence, for they have extended the helping hand that has appealed to the better nature of the Indian. — *Hobart News.*

A Great American Mass-meeting in Salt Lake City

THE DECLARATION

IN view of the recent determination of the United States Senate in favor of Apostle Smoot as a member of that body, the Americans of Utah wish to record their emphatic objection to that determination, and to declare:

First — That the protest against the seating of Apostle Smoot in the United States Senate was fully sustained by the evidence; the protestants made an absolute case against him.

Second — That the Senate, in reaching the judgment it did, departed from the record, ignored the proofs, claimed as facts essential things which had no support in evidence, fact, or law, and decided the case on fictional propositions well known in Utah to be untrue. It also, as a court, having referred the case to its Committee on Privileges and Elections, set aside the report of its own regular subordinate body, as referee, overturned its judgment, and distorted the testimony taken and presented.

We declare, therefore, that the judgment rendered was a false judgment, precisely as a perverse judgment rendered in a court would be false if delivered under like circumstances and with like departure from fact, testimony, and law.

The Americans, so far from consenting that such a determination of this case is conclusive, consider it a call for a renewed effort, for a more thorough presentation to the American people of the evils of a treasonable church domination in political and civil affairs, to the end that no public man may henceforth have even a semblance of excuse for want of knowledge of the facts and of the community evils which this usurping domination imposes. The banner of Americanism for Utah must be lifted higher than ever, our devotion to it must be more fervent, and its glory as a beacon light of freedom made manifest to all of our fellow citizens throughout this broad land.

Fidelity to truth, love of American liberty and of American justice and fair dealing are stimulated by such a perverse judgment as that in the Smoot case; and we pledge anew our devotion to the cause of the emancipation of Utah from priestcraft and its civil and political guile. We do not ask, we demand, a true hearing and a just judgment from the people of the United States. — *Salt Lake City Tribune.*

The American Baptist Home Mission Society

Editorial Notes

SOME confusion has been caused by an innocent paragraph in this column of ECHOES some time since to the effect that any one interested could afford to read the missionary magazines when ECHOES, the *Home Mission Monthly*, and the *Missionary Magazine* could all three be had for one dollar a year. This is true, but the writer ought to have stated, to make the case perfectly clear, that the club rates of the magazines made this possible. One sending a single subscription would find the price of the *Missionary Magazine* one dollar, that of the *Home Mission Monthly* fifty cents, and that of ECHOES twenty-five cents, so that a year's subscription at the single rate would come to $1.75. But the club rates are so commonly availed of by our people, that the writer had in mind the club possibilities, which bring the *Missionary Magazine* down to forty-five and thirty-five cents, and the *Home Mission Monthly* down to as low as thirty, so that by joining a club one could have all three for a dollar, and even slightly less. Obviously, if there is no club in your church, and you want to get the dollar rate, the fine thing to do is to get up a club. We regret that the statement should have led to the supposition that any one sending a dollar would receive the three periodicals under a combination offer. We hope the combination offer day will come, but thus far have been unable to usher it in.

BY the way, what an education in missions it would be if every Baptist in New England could have in hand and look carefully through a bound volume of the *Home Mission Monthly* or ECHOES. It would be a surprise also. We have just received the bound volume of the *Monthly* for 1906, and the amount and variety of material and the wealth of illustration make an impression even upon the editor, who ought to be more familiar than anybody else with the contents. Think of what is offered for from thirty to fifty cents a year! Four hundred and eighty pages, magazine size, equal to about eight hundred pages of an ordinary book. This is exclusive of advertising pages. The twelve covers are all different, and each is artistic. The range of topics is broad, both as regards editorials and general articles, and the purpose of the twenty-eighth volume is announced as follows: "To present the great cause and work of American Home Missions in such manner as to appeal to the Christian and patriotic motive in every American, every Protestant, every lover of home, church, country, and God." Six home mission hymns appeared in the issues of the year, as a new feature meeting a real need in our missionary meetings. The work among the foreign peoples, in Cuba and Porto Rico, among the Indians, on the frontier, in the schools, is set forth in sufficient detail to keep the reader posted, and the illustrations make persons and places real. In one number, for example, the great State of Oregon is made the special feature, and churches and pastors are given, with a description of our Baptist forces and progress that forms a chapter of the history of civilization and evangelization. Washington is also exploited in similar fashion, so that the need and value of the Home Mission work in the rapidly developing sections receives full attention. The foreigners naturally get the place their numbers demand, and no chance is lost to impress the necessity of personal service. Mormonism is treated by a missionary who understands the subject and lives among the evils of the system. The whole field is covered, and missionary stories and experiences complete the list of things that are calculated to stir and awaken the members of our churches. It will do you good to get out your back numbers of ECHOES and the *Monthly*, and look over a dozen at a time, just to see how much they bring you.

HOW the burdens of the working tenth of the members of our churches would be lightened if the other nine-tenths of the members were systematically engaged in giving and living. Systematic service would revolutionize the churches. Systematic giving would remove the worry of church treasurers and finance committees and also of missionary secretaries. If each one would only do his part and his duty the ministers could devote themselves to their highest work and every Christian enterprise would spring forward. It is the great army of the Don't-do-their-own-part that renders necessary a vast amount of effort that should be expended in saving sinners instead of stirring up supposed saints.

THE Baptists ought to have a great time at Washington and Jamestown in May. The anniversaries at the national capital lead up to the General Meeting at the Exposition. There is to be a Baptist building in the Exposition

Grounds, and each of our organizations should be properly represented in it. Virginia Baptists will, of course, expect to hold the first place. We have a noble history, and Virginia is good Baptist ground, in spite of the early hold of Cavalier. Religious liberty found responsive soil in Virginia, and the Baptists had a much better chance to develop than they found in Massachusetts colony. Let us have a big meeting and enthusiastic one at both Washington and Portsmouth. May is a delightful time of year for the trip.

WHENEVER you get a chance to say a word in favor of a national uniform divorce law, or the abolition of child labor, or the enforcement of our Sunday laws, say it good and strong. Public sentiment must be created, and who can help more in this work than Christian women?

AT a recent meeting of women, representing the Home Mission work, a speaker urged the women to stimulate the interest and gifts of the men. Make missions an attractive subject to the husband and son and brother. It can be done by an attractive wife, mother, and sister. Attractiveness and tact are wonderful levers, and they should be more largely employed in increasing interest in missions. Of course, it ought not to be necessary for the good women to provoke the men to good works; but in the present constitution of things it is. What would any good cause do without the influence and activity of the very much better half of creation?

WE note that the special committee appointed at the Lake Mohonk Conference to report on Religious Work among the Indians recommends, after investigation, that a much more systematic effort be made to examine the actual conditions of Christian training at the present time with view to ascertain real conditions as they bear upon the entire Indian population. The committee also calls for a careful examination to ascertain how the government school work can be supplemented by distinctively religious training, especially among the young men and women. The establishment of home life, the abolition of the reservation plan, and the ownership of property in severalty are regarded as important by the committee. Something practical may come out of this report.

OUR New England Baptists who have been deeply interested in Mormonism will have opportunity to hear it discussed in straightforward fashion if they get within sound of the voice of Rev. Bruce Kinney, who is now engaged in a campaign of education in connection with Dr. Hazlewood.

THE little French Mission at Marlboro, Mass., where Rev. Arthur St. James is looking after the work, in addition to his duties as evangelist, recently made an offering of $8 for the Home Mission Society, after a presentation of the present extraordinary needs by the pastor. This is pretty good, as the pastor says, for "the smallest and poorest French Mission in the country." Doubtless this offering represents more than many which show totals many times larger, and the spirit of it is fine.

IN a recent address Rev. A. Mangano, our earnest Italian missionary who is now in Italy for a study of conditions there, made this statement, which goes to the root of effort: "It is impossible to help these people unless we love them; and that means that we love them near by, and not a long distance away, where they can cause us no annoyance. Before we can assist these people with the Gospel — before we can bring the Gospel to bear upon their lives — we must win their confidence, we must make them our friends. This may take some time, but it is within the possible."

HOW to make the prayer-meeting interesting is a perennial question in our church conferences. The Indian converts have found the answer. The missionary at Darlington says: "A week ago Friday night we had nine at meeting and eight of them testified; last night we had twelve out and eight of them testified." Try something of a proportion like that and see if the meeting is not a good one.

How the Work Grows

BY D. D. PROPER, D.D.

IN one of my exploring missionary tours in Washington, I visited North Bend, up in the mountains, near Snoqualmie Falls, having heard that there was a family or two of Baptists there. I asked Rev. W. C. Brown, the nearest Baptist pastor, to accompany me on this trip. I preached in the schoolhouse. At the close of the sermon five or six arose to manifest a desire to be Christians. Before we dismissed, the brethren asked for special meetings to be held, saying that there had not been a conversion there in about six years. I could not stay, but Brother Brown remained nearly three weeks, and 23 persons were converted and baptized. We organized with 26 members. I secured a donation at once of the lots on which the present meeting-house stands for a Baptist church. A shingle firm offered to give the shingles to cover the house. The Home Mission Society helped from the Church Edifice Fund, and the house was built. Pastor Brown remained and did a very heroic and self-sacrificing work for this people. As many as ten men, donating their services, were working on the house at one time. Only $25 in wages was paid out for labor. Some members went without coffee and sugar to get this spiritual home. The pastor worked 200 days on the house. For the first six months his salary was only $15 per month; then it was $27.50, nearly one-half coming from the Mission Board. One week he worked until Saturday night, and went home to find that the family was out of flour, tea, coffee, sugar, lard, butter, meat, and had only a few potatoes on which to live. The family lived several miles from this place at that time. One old brother found out the situation about eleven o'clock that night, and brought them a Sunday morning breakfast. But few of the great sacrifices of these pioneer missionary heroes and heroines have even been recorded. In the course of a year or two, 49 persons had been baptized by this devoted servant.

Indian Superstitions

BY REV. F. L. KING

We have been much interested to learn about the Indian doctors, or "Medicine Men," as they are called. Medicine is the most sacred thing known to the Indians. There is much superstition and ignorance connected with it, and a certain reverence which amounts almost to worship.

There are at least three ways of becoming an Indian doctor. First, to be born a doctor; i. e., to have a knowledge of medicine from childhood, and to practise successfully even when a mere boy or girl. Again, to be trained by some old doctor. Or, one can enter the mysteries of the practice by going off to some high hill or mountain, and remaining there for a number of days without food or the companionship of any one, until some spirit comes and reveals the sacred art. As to which of these is the better way of being equipped, I could not place any one above the other, as they are all based on superstition, mesmerism, or trickery of some kind. I suppose there are cases where Indian doctors have helped persons who were sick, but it has been more nearly an accident than a practice of medical skill.

There are a number of things that we find necessary to observe in our camp work. For instance, one must not enter a tepee when the pipe is being smoked, because it is "against their medicine." I entered a large tepee where a number of chiefs were smoking, and just as soon as I had passed to the farther side the pipe was emptied and laid aside. Then when the Indians are sitting down on the ground one must not step over their feet, for it is "against their medicine," and they say that many times men have died instantly who have allowed their feet or legs to be stepped over. Again, the tepee must not be struck with the hand, or death is likely to follow. These, with many other such beliefs, are held by the Indians and given to us as truths.

We have not learned near all of the superstitious notions, but believe that this is a transition period with thoughtful people. Their school training, coming in contact with American ideas, and best of all, their learning about the Bible, is gradually changing their ways of thinking. We do not find it best bluntly to oppose these old superstitions, save where we can at once substitute something that the Indian will see is better. At the same time, we never encourage them, and always urge the claims of the Gospel, knowing that if these are accepted the errors will pass away.

PANORAMA OF EXPOSITION GROUNDS. PLAN TO GO TO THE ANNIVERSARIES AT WASHINGTON, AND INCLUDE THE EXPOSITION AND GENERAL MEETING OF BAPTISTS IN YOUR PLAN

Priestly Interference

IN a letter describing some special services held in New Mexico, Rev. J. G. Sanchez, one of our Mexican missionaries, tells of a characteristic experience, illustrating the spirit of the Roman Catholic priests where they have power. The same spirit is shown in New York and other cities, where the Italians and other foreign peoples are incited to persecute our workers in all sorts of petty ways, sometimes resulting in violence. We let Mr. Sanchez tell the story in his own language:

"Velarde is located in the northern part of the valley of the Rio Arriba County. The valley extends south along the Rio Grande for about twenty or twenty-five miles. The population is not less than twenty thousand people, and many of them are farmers and sheep raisers. Fruit of several kinds is grown in the valley. The principal towns are Velarde, Alcalde, San Juan, and Santa Cruz. Most of the people are Mexicans, although a few Americans live there. During my two weeks at Velarde I held services every night with regular congregations. Velarde is the place where the Home Mission Society has established a mission school, of which Brother W. H. Rishel is the superintendent. The work in this school is without any doubt the basis of many conversions of the Mexican people of this part of the Territory. This school maintains three or more teachers steadily for the training of the children, all of whom are very bright children and very successful in their studies. Brother Rishel follows the custom of holding morning services with the school. While I was there, I took charge of these services, and for three-quarters of an hour every morning I had the privilege of teaching the children the Bible lesson. Many of the children were good at answering questions. I told them about the birth of Jesus, the resurrection of Lazarus, the second coming of Christ, etc., and all the children showed great interest in what I said.

One day Mr. Rishel and myself drove over to San Juan (an Indian pueblo). While there we sang three hymns in the street and the Indians were very much pleased. But when this event came to the knowledge of the priest, then trouble came against us. The Indian chief was instructed by the priest to drive the Baptist missionary out of the village. By that time we were at Mr. Casias's home, as we had been invited by him some days before. The Indian chief came to us with a very brave spirit, and told us that we ought to go out of the town, if not he get us into trouble. Then we drove two miles to consult with the justice of the peace, and we were instructed to come to the pueblo and preach at Mr. Casias's house, and if the Indians should disturb us in any way, then we could have the privilege to bring suit against them. So we returned to the pueblo and stopped at Mr. Casias's house, and had a short service with his family. Mr. Casias's family are not far from the Kingdom. In Alcalde, where a mission school is settled in connection with the one at Velarde, we held several services. The work there is very promising. Everywhere that these mission schools are located the missionary work is more enthusiastic. Without any doubt the mission schools among the Mexican people are the principal means of evangelization. I hope that the Board of Home Missions will strengthen all such schools and thus hasten the evangelization of the Mexican people of this Territory."

In regard to this incident Missionary Rishel says that Mr. Casias, who with his wife and son seemed converted, has been a great drunkard. He is a smart man and a good blacksmith, and the question is whether Christianity can save him from whiskey. The priest stirred up the Indian chief, or governor, of the pueblo, to forbid preaching either in the streets or in Mr. Casias's house. "We told him he had no right to say what should be done in Mr. Casias's house, and that we intended to preach there that night, as we had done before. He was very angry and still threatened us. The justice of the peace across the river gave us his word that he would stand by us if trouble came. We went back, trusting in God and the strong fists of Brother Casias, but were not molested. But the priest and Indian governor had the people cowed so that none came to the services that night. Many people hear the Word gladly, but few are brave enough to make a stand for Christ and suffer the ostracism which they fear." This is in our own country, land of religious liberty.

Seeking to Delude the Negroes

THE Roman Catholics find it difficult to make converts of the negroes, who have enough superstitions of their own without adopting any offered by Rome. Yet the effort is made to extend Catholicism by all the ingenious schemes in which the Church is so fertile. We give the following example of what the Roman Catholics are doing in Alabama. The italics are ours, but the capitals are copied from the circular.

ST. JOSEPH'S COLLEGE

FOR NEGRO CATECHISTS

MONTGOMERY, ALABAMA

DEAR FRIEND: You have been very kind to us in the past and we believe our Lord has rewarded you for your assistance to our colored mission.

On NOVEMBER 2ND we will start our NOVENA OF MASSES for the Poor Souls. Nine masses will be said for the dead relatives and friends of those who have helped St. Joseph's College.

We beg of you, as one of our benefactors, *to put the names of all your dead in the enclosed envelope which we will place on our altar where the masses will be said.* Thus YOUR DEAD will be remembered in our Masses on account of your charity towards our College.

Last year we supported and trained about fifty colored boys, nine of whom went out as graduates in June.

In May last we had twenty colored boys confirmed, fifteen of whom are converts.

Kindly help us to educate our colored students to be Catechists, and we feel sure God will bless you.

Respectfully yours, REV. JOSEPH BUTSCH.

Father Tobin has been sent to Birmingham, Ala., to build a church for the colored people.

THE OBJECT OF OUR COLLEGE

If our good Catholic readers would only try to realize the great amount of good done by the Brothers and Sisters in their respective parochial schools, they would appreciate the efforts we are making to send Catechists among the colored millions of the South.

All through the South the different Protestant sects have well organized Sunday schools, with all the attractions to lure the colored children. And every one understanding the missionary work among the negroes of the South must be conscious of the fact that *by winning the colored children the Church alone can make progress in the way of converting the Negro to the Church of Christ.*

The Sisters and Brothers all through the North instruct Catholic children in the truths of faith, and thus insure a generation to our holy church.

Among the Negroes we have comparatively *few Sisters* and *no Brothers* to my knowledge. Hence the absolute necessity of educating young colored men to go among their own race and give the necessary catechism instructions to the young colored boys and girls of the South. This will not only cause the faith to be handed down from generation to generation among the Negro Catholics, but will also bring in converts *to the true fold*. The Catechists our College will send out will do the work, at least in part, which the zealous Brothers and Sisters are doing among the white population of the North.

Dear reader, ought this not cause you to redouble your efforts to assist our mission work? Surely our Blessed Lord, who died for us all, must ardently desire to win the souls of the poor colored people here in the South.

REV. JOSEPH BUTSCH,
Box 775, Montgomery, Ala.
St. Joseph's College for Negro Catechists.

On the Go in Utah

REV. BRUCE KINNEY, general missionary in Utah and Wyoming, now in New England presenting the home mission needs in his territory, in the last annual report made to his State convention in 1906 gives this glimpse into the travel side of his arduous service:

"During the year your general missionary has travelled 30,639 miles, written 2,643 letters, preached 138 sermons, made 21 addresses, 102 religious visits, and has attended 120 religious meetings in which he took no conspicuous part. He has written 35,000 words for the public press, and has spent $447.80, half of which is charged to this Convention. This is a slightly smaller amount than last year.

"It has sometimes been wondered why the general missionary did not get around oftener or bring more to pass, or why he had not the time to accede to every wish of every worker on his entire field. When you note the fact that last year 1,010 miles were travelled by stage and that a little more than 75 entire days and nights were spent in getting from one place to another you may have some light on the problem which confronts him. It is unfortunate but inevitable that on an average, more than one-fifth of his entire time is consumed in a way necessary, to be sure, but which does not bear directly upon the work. For instance, if this travel had not been necessary he might have conducted seven series of evangelistic meetings of ten days each."

Individual Initiative in Church Extension

BY EDWIN P. FARNHAM, D.D.

A BRIGHT new baby boy had been received in a Christian home as a gift from God. The young father and mother must find some method of expressing their gratitude in tangible form. The superintendent of church extension on Long Island was decided upon as the channel through which this expression should find a voice. Accordingly it was agreed that a check of twenty-five dollars should be put quietly in his hands to aid one of the dependent churches. Perhaps not in the same morning's post, but at about the same time there came a request for advice and assistance in securing a parsonage lot for one of the churches above named. The matter was faithfully investigated. Four generous lots could be acquired adjacent to the church property for $450. The price of the lots had advanced sharply of late and was still advancing. Twenty-five dollars cash down would secure a contract for the lots. The check was at hand. It had been sent on a distinct errand to do all the good possible in the briefest time. The conviction was clear that a parsonage for a country church is an exceedingly desirable thing; an almost indispensable element to the proper support of the pastor. So the contract was written and the precious twenty-five dollars were passed over as the first payment on the property. In honest truth the purchase could not have been made had it not been for the opportune gift of this loving Christian home. At the same time other Christian friends — without knowing the precise destination of their gifts — were contributing for the upbuilding of about thirty of our dependent churches through the Forward Movement Fund.

At length, through the industry and beneficence of the local church, and the contributions of the many churches, the Committee of Nine, the disbursing agency of the general fund, were able to close the purchase and take a deed of the property. To-day these lots are worth not less than $1,200. The moral speaks itself. Had it not been for the timely gift of the $25 which made possible the timely purchase of the lots, the ample parsonage grounds would not now be in the possession of the church.

AN old lady walked into the office of the Judge of Probate once upon a time and asked:

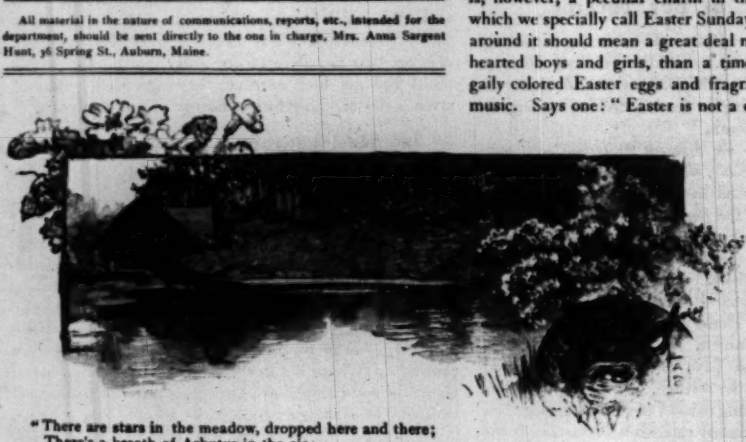
"Are you the judge of reprobates?"

"I am the judge of probate."

"Well, that's it, I expect. You see my father died detested and left several little infidels, and I want to be their executioner."

Our Little Folks

All material in the nature of communications, reports, etc., intended for the department, should be sent directly to the one in charge, Mrs. Anna Sargent Hunt, 36 Spring St., Auburn, Maine.



"There are stars in the meadow, dropped here and there;
There's a breath of Arbutus in the air: —
April is here!"

Easter Lilies

EASTER lilies pure and sweet
On His altar stairs we lay,
Emblems holy, emblems meet,
Of the risen Life to-day.

Easter lilies, swing your bells,
"He is risen!" let the notes
In a thousand fragrant swells
Burst from out your waxen throats.

Easter lilies, while each cup
Pours its incense on the air,
We will kneel and offer up
All our hearts to Him in prayer.

Easter lilies, teach us this,
Sweet evangels of the dust —
Let our hands reach unto His
With a broader, deeper trust.

Easter lilies, while thy bloom
Fills the aisle and chancels dim,
We will look beyond the tomb,
To the risen life with Him.

— *Exchange.*

DEAR LITTLE FOLKS: — It is never too early and never too late to think Easter thoughts and to dwell upon Easter blessings, since every Lord's Day is really an Easter, from the fact that Jesus arose on the first day of the week, and this day is always a reminder of his resurrection. There is, however, a peculiar charm in the one day of the year which we specially call Easter Sunday. As the season comes around it should mean a great deal more to you, my happy-hearted boys and girls, than a time when you delight in gaily colored Easter eggs and fragrant lilies and beautiful music. Says one: "Easter is not a day for lilies and carols only; it is a day for getting the lilies and carols into our lives." We suppose this means that our lives will be the brighter and sweeter and more fruitful when we realize that because of Christ's victory over death we have the sweet Gospel story, and there is a hope of redemption for every one who believes in our Lord and Saviour. With this blessed knowledge we are very happy in our mission work, which is only telling others who have never heard about Jesus the things which we have been told all our lives.

Says the Rev. J. R. Miller, D.D.: "Easter is a day of hope and victory. While it has a definite place in the calendar, its brightness streams over all the year. It weaves its threads of light into all human experience. It puts new meaning into all human relationships. It changes sorrow into joy wherever Christ is loved and trusted. It makes all life infinitely more worth while, since it adds the element of immortality to everything that is tender and beautiful in love and friendship. We look through the rift in Christ's tomb as through a window, and see life going on forever."

Patty Martin's Easter Eggs

PATTY MARTIN sat on a block of wood in the shade of the barn with her egg basket in her lap, frowning at thirteen newly gathered eggs. For weeks she had been waiting for the day when she could have all the eggs that she found for her very own, to color for Easter.

Patty Martin did not live in a fine house, neither did she have many toys, and the vision of these bright-colored Easter eggs had danced before her eyes for many days; but now that the eggs were fairly her own, there she sat frowning at them. What could be the matter?

Two weeks before, Miss Lewis's Bible school class, of which Patty was a member, had been deeply touched by the sad story of some little heathen girls; and this interest had led to the plan among them of making an Easter offering for

missions. Miss Lewis entered heartily into the plan, and each girl was trying to make her gift as large as possible.

Patty found few ways to earn money, and five pennies was all that her purse contained. This very morning she had been telling her mother how much she did wish that she had a little more. But busy Mrs. Martin saw many other places where the pennies were needed at once, so she only told Patty that she ought to be thankful that she had so much to give. Patty went away to look at her money again, and as she remembered how much the other girls had her five little pennies seemed more insignificant than ever.

Now here were the eggs that she had dreamed about so long, and just as she had finished gathering them something seemed to say, "You can sell a dozen eggs for twenty cents," and at once the missionary money flashed upon her. Slowly she walked out of the barn, and the big Plymouth Rock rooster, as he stood on the grass before her, gravely flapped his wings and crowed: "Sell — those eggs — for the — heathens!" Patty threw a stick at him, and sat down to consider the matter; and here we find her frowning at her eggs.

She really wanted to give more money for those poor little girls, but she had looked forward so long to having these pretty Easter eggs; how could she give them up? She would resolve to do it, and then the tears would come, and she would think that she could not. Long she sat there, with the generous and selfish motives both tugging at her heart. Suddenly she thought: "I don't believe that mamma will let me do it."

Off she ran to the house and anxiously asked: "Mamma, would you mind if I sold my eggs and gave the money for our mission fund?"

Mrs. Martin was tired, and much work was still before her; so without stopping, she replied: "I don't care, child. The eggs are yours. Do what you are a mind to with them."

Poor Patty! she was no nearer her decision; and her eggs must go to town at once, with her father, if she gave the money at all.

A moment she stood irresolute, and then, quickly turning, she whispered to herself: "I'll do it. I'll do the right thing."

Without heeding the tears that would come, she quickly put the twelve eggs in the very basket that she had so carefully prepared for her Easter eggs and carried them out to the wagon.

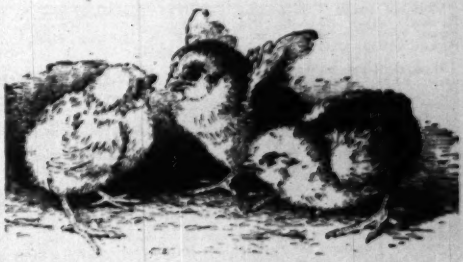
Patty put the one solitary egg that she had left in the pantry with the others — there could be no fun in coloring just one — and went back to her play. Thoughts of her bright colored eggs brought tears to her eyes sometimes; but she bravely fought them back and tried to be glad of what she had done.

The next Sunday Patty gave her twenty-five cents to her teacher, pleased that, after all, her gift was not so very small. But when the girls all told how they had earned their money, Patty's thoughts went back to the pleasure that she had expected, and there was a little quiver in her voice as she told of her eggs.

The quick ear of the teacher caught the undertone of regret, and as the girls went out she drew Patty to her side. "Patty dear," the teacher said, "in a few weeks I had hoped to visit my mother, whom I have not seen for a year; but this call for money came, and all that I had to give was what I had saved for my visit, and I gave it." This time the quiver was in the older voice. Patty's heart made quick response as the teacher added: "Are you and I not glad that we had something that we could give up for the Master's sake?"

Patty walked home across the fields, and wondered why it had been so hard for her to give up her Easter eggs. She was sure that it was the most beautiful Easter that she had ever known. She remembered her teacher's gift, and her little heart fairly sang for joy because she too had given something that she treasured. Then she began to wonder if there wasn't something else she could give up for the dear Lord's sake, just as Miss Lewis had done.

The little girl who had found it so hard to give up a dozen colored eggs entered that Easter morning, all unconscious to herself, upon a beautiful life of generous giving and loving outpouring of her very best for others. — *Mrs. A. E. Thompson, in Little Builders at Work.*



JUST AFTER EASTER

HERE are a few interesting items concerning the inhabitants of this earth: There are seventy-two races in this world, who speak 3,004 different tongues, and there are about 1,000 religions. According to the most careful computation, only one person in 100,000 attains the age of 100 years, and six to seven in 100, the age of 60. The total population of the earth is estimated at about 1,500,000,000 souls, and the death-rate averages 67 a minute. The number of men and women is very nearly equal, the average longevity of both sexes being only thirty-eight years. About one-third of the population die before the age of seventeen. — *The Lookout.*

The Selfishness of Christians

A HOTTENTOT who had become a Christian said at a missionary meeting in England: "What pity 'tis, what sin 'tis, that you have so many years got that heavenly bread and hold it for yourselves, not to give one little bit, one crumb, to poor heathen! There are so many millions of heathen, and you have so much bread; and you could depend upon it you should not have less because you gave, but the Lord Jesus would give His blessing, and you should have the more."